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Vol. XXXV

July 4, 1918

Number 25

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

JULY 4, 1918

Number 25

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclasiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

God's Blast Furnace

SECTARIANISM'S little loyalties left us all cold and hard in the days before the war. A great man explained his lapse from the evangelical faith by telling of an evangelical meeting where a little sect barred all from heaven but themselves. It was too narrow and disgusting for the endurance of this large spirited man.

The war is the blast furnace of God. It has melted down our sectionalism, our provincialism, our prejudices until we are ready to fuse with any sort of good men for the kingdom of God. Only this great world situation could bring about a serious facing of the problems of denominationalism such as we now have.

These are great days for the preaching of the message of union. Where our plea has been denominationalized, such preaching is an embarrassment. It seems to weaken our cause. A church that must feel thus about a sermon on union may be sure that it has not built on the true foundation. While our old loyalties are going is a time to find new and larger ones. It will be a shame to the church if in our political life we should have the United States of the World before we have the United Church of Jesus Christ.

And in Texas, Too

HOW deep-going is the break-up of partisan organizations in religion is indicated by the temper of the recent state convention of Disciples in Texas which adopted a resolution looking toward the abandonment of denominational churches in small towns and the establishment of community churches in their stead. The need is notorious, of course, but denominationalism is illiberal in the south and has always counted it a God's

service to add another church of its own faith and order to an already over-churched community.

Now come Texas Disciples who say the thing ought to be stopped, and who propose to do their part in bringing to these communities their day of emancipation. Their action does not go very far; it is not radical; it asks only for the appointment of a commission to investigate conditions and make a report next year "on the advisability of trying to get weak and disbanded churches in small towns to unite with other such churches, forming strong community religious organizations." Yet this resolution, unanimously passed, registers another type of sentiment than that which Southern Baptists and Methodists have hitherto exemplified, and in considerable part Southern Disciples too. Commenting on the resolution that sturdy paper, the "Christian Courier," of Dallas, says:

The reader may think this a timid and cautious approach to this vital problem in scores of small places in the State, and it is. But what is heartening to the "Courier" is the fact that the brethren are desirous of facing the facts as they are with a view of doing the Master's will at any partisan or denominational cost. . . .

And yet in the villages, as well as in many other sections, there are struggling Churches of the different denominations, which united might prove a power for good, but which are in a pitiable plight in their present state of division, conflict and competition.

The "Courier" does not know how the problem is to be solved, but is much pleased to see that our brethren are studying the question and have the temerity to attempt a solution regardless of pre-conceived notions, criticisms and prejudices. And we believe that those who would do God's will will be able to find out enough of what he teaches as to any duty to fulfill his purposes.

Are we going to unite with Baptists, Methodists, Presbyterians, etc.? Well, the "Courier" does not know. But if after studying the question and surveying the field, it should be found that it is practical for the different communions to unite, we certainly could not refuse to do so.

With Texas Disciples joining the ranks of progress in

this fashion all others who desire to see the Disciples enterprise become a positive factor in the movement for Christian unity may well take courage.

"If He Were My Boy"

JUST now there is a general community interest in children, especially in boys, who are supposed to be hard to bring up. Very often we hear some one begin, "If he were my boy," and then propound some course of action for the boy in question. It is said that old bachelors and spinsters are especially fulsome in their suggestions about the right way to raise boys. Their interest is not to be resented, even though the amateurish advice must be rejected. Boys are really a community asset. The whole community must aid in bringing them up.

There are a lot of boys who have no father, or might as well have none. The son of the drunkard, the son of the traveling man and the son of the selfish man or the ignoramus are alike orphans. How helpless the mother always feels when these boys enter the adolescent period and are subject to new moods every day. The best of mothers needs community help in bringing up the boy.

"I hope the church really does something for my boy," said a mother whose son joined the church the other day. We know how true her instinct is. We cannot trust a sacrament alone to solve the problem of her boy. There must be a Big Brother interest on the part of the elders and the deacons of the church. The Sunday school teacher can do wonders by taking his boys out to the country and, with a flower or a bird as the text, expounding some of the deep things of life.

Once the community did nothing but complain about boys. The young criminals grew up with a feeling that society was their enemy. Some who kicked their feet against the pew were made to feel that the church was an enemy. Instead of saying any more, "If he were my boy," begin to say "He is my boy. I must do my duty by him." In the juvenile courts, we have parole officers for the delinquent boys. In the church of the living God we need more interest in boys who are not legally delinquent, but who are being robbed of their heritage of fatherhood.

The Reform of Ministerial Education

DISCUSSION continues among the leaders of theological education as to a radical change in the methods of training men for the service of the church. It is suggested that the present departmental divisions be entirely wiped out and in their place new divisions established, based more upon our experiences in religion and upon the actual needs of a minister's life. For example, in place of the departments of Old and New Testament and Church History, it is suggested that there should be one department of the History of Religion, which would include comparative religions. In place of systematic theology, there would be a department broad enough to comprehend the philosophy and psychology of religion, systematic theology, and perhaps theoretical sociology. There would be one further department of applied religion in which the minister would have the usual courses

in homiletics, but would also study applied sociology and many other phases of the modern minister's life.

The method with this new division of the courses would be more clinical in character. The law student nowadays has the case method of studying law. He must follow a concrete problem through the courts. The young medical student is brought into daily contact with the subject matter of his profession. The young minister should be sent into the world, not a hair-brained theorist who must be still taught his most important lessons, but a man who has faced actual conditions in religious institutions through weekly contact with them during his seminary course.

This new education will have less time for the linguistic juggling of texts. Its great emphasis will be on human life. We shall have less interest in the religious dogmas and more in religious fruitage.

Like all great reforms, this one must go through its period of incubation and discussion. The war is smashing traditions and making new demands for practical and vital ministers. The schools must get ready to produce them.

Work for the Friendless Girl

HUNDREDS of girls disappear in Chicago and in every large city every year, never to be heard of again. In some cases the newspapers aid in the search for such girls. It is a more rewarding task to prevent these catastrophes than to undertake to find the girls who have disappeared.

The Travelers' Aid Society is the recognized agency in many sections of the country to care for women who arrive at the railway stations without escort. This agency has for a long time been able to secure co-operation from Roman Catholics and Jews, but homeless Protestant girls were a problem. There was no place to take them. This has been remedied in Chicago by making the girl-saving work one of the adjuncts of the Woman's Church Federation Council.

The Woman's Church Federation Protectorate is organized to receive homeless Christian girls into homes in the city where there will be a mothering Christian influence until some more permanent arrangement can be made. Through this consecrated sisterhood, the girl running away from her home town, the girl that is penniless, the sick, the ill and the confused will be given the care which they need to tide them over.

This is but another of the examples of co-operative Christian activity. Any single denomination—even the strongest—would find it impossible to meet all the trains and watch out for their own. The presence of a well-organized society with workers of a highly specialized sort, gives to each group of Christians the protection which is needed for its women with a minimum of cost and labor.

The Child Labor Menace

THE recent decision of the Supreme Court declaring invalid the federal child labor legislation is one of the most disappointing events since the war began. A man in South Carolina whose children had been dis-

charged from a factory for being under age brought suit that his earnings from his children should not be cut off. The court by a majority of one ruled the child labor legislation to be socially helpful but declared that the constitutional rights of the complainant were not to be taken away.

The churches of America have for many years been signatory to a "social creed" which declared against child labor. We had supposed that this great social goal was reached so far as federal legislation could do it. Now the fight must begin for enabling legislation that will empower congress to deal with such questions.

The reason that the individual state should not control in the matter of child labor is that one reactionary state can reap a great harvest at the expense of the states more conscientious with regard to the rights of children. It is ground for encouragement that our President, a democrat and a southerner, has consistently stood against the doctrine of states' rights in the matter of child labor.

The profiteering mill owners of the nation—especially the cotton mill owners—are the enemy. The church has never been compelled to fight in a better cause than to secure the rights of those little ones who are dear to our Lord. It is God against Mammon, and who can doubt the issue?

Brightening Outlook for the Sunday School

THE fifteenth annual gathering of the Sunday-School forces of the country under the auspices of the International Association was held in Buffalo, June 19-25. It was a noteworthy assembly in many respects. The attendance was above two thousand, in spite of war conditions, including very high railroad rates. The program was excellent. The sessions were held in Elmwood Hall, and conferences in the nearby churches.

Some very significant steps forward were taken. For many years the International Association has lacked the elements of educational leadership which would have given its work a convincing character in the thought of the men and women who are promoting serious instructional activities, not only in the field of secular education, but as well in connection with the church and the Christian colleges. While organizations like the Religious Education Association have attempted to attack the actual problems of ethical and religious training, the Sunday School Association has for the most part contented itself with the routine of conventions and the propaganda of amiable but visionless activity.

Instead of making a painstaking study of pedagogical progress, visible in every field of education outside of the Sunday school, the chief effort seemed to be the attainment of mass attendance at Sunday school, with special emphasis upon the adult classes. It is a very noble thing to enlist great numbers of people, particularly men, in attendance upon the exercises of the Bible schools. But to suppose that the mass men's classes which yielded themselves so successfully to exploitation in the religious press were in any worthwhile sense instruments of religious edu-

cation was to be misled by enthusiasm for mere number success. Such gatherings are useful, just as congregations are useful, in promotion of superficial knowledge of the Bible and general religious feeling. But they have little to do with religious education.

Similarly not a little of the literature devoted to the Sunday school and its ideals have fallen far below the educational standards of the age. A notable example of this failure is the "Sunday School Times." Once it was a journal of actual pedagogical leadership. Its founder was an investigator, a man who paid the price of some educational competence. Of late, however, and under other direction, the paper has fallen into the lethargy of an unenlightened conformity to outgrown ideas, and has become the organ of obscurantism and millenarian vagaries. Features of equally depressing character are discovered in much of the denominationally prepared Sunday school literature of the present day. Most of this lack of efficiency and timeliness can be attributed first and last to the incapacity or the unwillingness of the International Association in recent years to assume and justify any positive position in the vanguard of the forces of religious education.

Instead of being a leader, inspired and inspiring, it has taken only such steps as were forced upon it by an increasingly disturbed educational sentiment, both within and outside of the Sunday schools. Some of this immobility and futility in organization and program was due to the leadership of men who were unfitted by age and training for their tasks. The plans of a generation ago were perhaps sufficient for the time. But great educational advances cannot be registered by convention attendance, or mass-meeting enthusiasm. Too much of the old self-congratulatory speech-making was in evidence at Buffalo. But the choice of new leadership, in part at least, gave promise of a better order of things in the near future.

The best features of the Convention were disclosed not in the main program, but in the conference which attempted some actually constructive educational work. These were not merely the department conferences, where for the most part the familiar facts about divisional and graded work were considered, but those particularly in which vital problems of religious education were given consideration. One of these, held on Tuesday, promises to be of very great importance. At the invitation of the International Sunday School Association representatives of the Council of Church Boards, the Association of Bible Teachers in Colleges and Universities, and the Religious Education Association met to consider the whole question of the teaching of the Bible in connection with the public schools and other secular educational agencies. A committee of findings recommended the appointment of a commission to give the entire subject such study as it merits, and present a report as soon as possible.

This is but one of the signs of the times that a respected and useful organization like the Sunday School Association is becoming conscious of its failure in the past to meet the needs of the age. The infusion of new blood into the organization may save it for useful ends in the future. If not, then some other instrument must be devised for the prosecution of the task which cannot wait longer for intelligent promotion.

Symbolic Figures and Angelic Guardians

A Study of the National Emblems, the Seventy Weeks, and the Angel Champions of the Book of Daniel

Fifteenth Article in the Series on the Second Coming of Christ.

TO one who gives appreciative attention to the form and method of the great apocalypse of the Old Testament there comes a growing recognition of its admirable plan and its impressive literary art. The fact that it is one of the most interesting volumes in the Hebrew collection has long been acknowledged. The charm and stimulus of its narratives have made them a favorite portion of the Scriptures. Yet of course these stories of heroism in the first half of the book are intended only as an introduction to the visions which follow. In this as in other features, the book has close relation to the form and method of the Book of Revelation, in which the Epistles to the Churches serve as an introduction to the real content of the document—the visions of Rome's approaching fall and the triumph of Christ.

Each of these books has its particular theme, and holds to it with undeviating persistence. In Daniel, as has been shown, the theme is the early deliverance of the Jewish community from the tyranny and persecution of Antiochus Epiphanes, and the constancy of soul which the faithful must maintain until that hour shall arrive. Never for a moment does the author forget his thesis. In the narratives of the first part of the book emphasis is laid on the qualities which will save the holy faith of the nation from extinction. Daniel and his friends are the glorious exemplars. And in all these stories the figure of Nebuchadnezzar is but a thin disguise for the masterful, stubborn and unscrupulous Antiochus. In the visions of the second part, where the author comes to his real purpose, the great persecutor comes more clearly into view with each fresh recapitulation of the national story, with its background of the four kingdoms, Babylonia, Media, Persia, and Greece.

ANTIOCHUS EPIPHANES

In the perspective of history Antiochus IV, known as Epiphanes, holds a place which is by no means important. But like some other characters, he gains significance from his contact with the fortunes of biblical people. His father, Antiochus III, usually called the Great, decided the long contest between Syria and Egypt by a victory in 198 B. C., which made Palestine a Syrian province. The young prince was sent to Rome as a hostage about 190 B. C. when the growing Roman power had reduced the empire of Antiochus the Great to more modest dimensions. At the death of this king an older brother, Seleucus IV, was placed upon the throne (188-176 B. C.). At the same time his son, Demetrius, was sent to Rome as a hostage, and Antiochus was released. Filled with hatred of the Roman power, he went to Athens, where for a time he was magistrate of the city. Meantime Seleucus was murdered, and an infant son was put in his place. Antiochus returned to Antioch and seized the throne. The author of Daniel declares that this was an act of perfidy (Dan. 11:21), and that he thereby displaced three kings (Dan. 7:8, 20, 24). His career, including his two expeditions to

Egypt, his rage at the failure of his second attempt upon that land, and his ruthless treatment of Jerusalem and the Jews in general, forms the theme of the earlier chapters of the two Books of Maccabees, which should be read in connection with a study of Daniel.

It is this figure, portentous and sinister, which claims increasing attention as the book proceeds. In the vision of the second chapter he does not appear. There the four kingdoms denoted by the four metals of the image are to be followed by the enduring kingdom which God is to set up, the holy rule of the Jewish people. In the seventh chapter the culmination of both the vision of the beasts and its explanation is the little horn, the repeated reference to which as a man of audacity, arrogance, self-worship, and hatred of the sacred community point out the person and career of Antiochus Epiphanes beyond all possibility of mistake. To the Jewish mind of that age the iniquity of the tyrant was brought to its climax in the removal from office and the subsequent assassination of Onias III, the high priest (171 B. C.). That was an event which, though unmentioned in the canonical Scriptures, shocked the religious feelings of the still faithful Jews almost as much as did the profanation of the temple.

THE RAM AND THE GOAT

In accordance with the method of the writer, the vision of the Ram and the Goat in chapter 8 repeats the familiar historical scheme of the successive empires. In this case, however, for reasons which are involved in the ever-increasing emphasis upon the later periods as the book proceeds, no mention is made of the Babylonian power. But all the more vividly do the Median, Persian and Greek kingdoms find description. Counting the vision of the beasts in chapter 7 as the real beginning of the apocalypse, the seer describes a second mystic panorama of the course of history. A ram with two horns of unequal height, the higher having come up last, was pushing his way from the east into all the regions of hither Asia. In the explanation later given to Daniel by the angel Gabriel, this ram denoted the dual kingdom of Medo-Persia, the component parts of which had in the previous visions been treated separately.

Against this ram a goat with a great horn between his eyes came charging, and before him the ram was helpless and soon overthrown. In the explicit interpretation which follows this goat represents the Greek or Macedonian power, and the horn is its first king, Alexander the Great. At his death, betokened by the breaking of the great horn, four others came up, representing the four generals of Alexander's army, who portioned out as much of the world as was possible among themselves. According to tradition, Kassander received Macedonia and Greece; Lysimachus, Thrace and Bythia; Seleucus, Syria, Babylonia and the east; and Ptolemy, Egypt. But all these items are only preliminary to the important fea-

ture of the vision. From one of these horns came up a little horn, as in the previous chapter. And here follows (Dan: 8:9-12) an enumeration of the arrogant and sacrilegious acts which made Antiochus notorious and abominable to the people of Jehovah. They did not stop short of an intolerable affront to the "prince of the host" himself, by which term the high priest, or perhaps even God himself, is meant.

All this story of outrage was familiar to the people for whose comfort the book was prepared. But what no one knew was the probable duration of these afflictions. To preserve the courage of the saints in so dark a time was the writer's purpose. So in an angelic conversation with which the scene is closed it is made known that two thousand three hundred evening-mornings, or eleven hundred and fifty days, shall be the measure of time until the sanctuary shall be cleansed, and the sacred offices resumed. As three years and a half (Dan. 7:25) was the usual apocalyptic measure of the time of trouble until the day of deliverance, this is probably a play upon the same idea, or perhaps an intimation that even in less than the twelve hundred and fifty days of the conventional period, the happy end should be reached. The chapter closes with the warning that the vision is not to be disclosed for a long time to come, which would account to the men of the author's day for the recent publication of the document.

THE SEVENTY WEEKS

In chapter 9 a still more interesting survey is given in the form of an attempted explanation of the problem presented by the seeming failure of Jeremiah's predictions (Jer. 25:11, 12; 29:10). The prophet had asserted twice over in the course of his ministry in Jerusalem that the exile of the people from their land should last for seventy years. Whether that was meant by the prophet to be an exact measure of the time (cf. 2 Chron. 36:21, 22; Zech. 1:12; 7:5; Ezra 1:1), or a term referring to an indefinite but extended period (Isa. 23:15, and cf. for a similar general use of the number Jud. 9:2; 56; 2 Kings 10:1, 6; Gen. 4:24; Matt. 18:22), is uncertain. But in the days of the author of Daniel, although centuries had passed, no such revival of Jerusalem had occurred as to fulfill the glowing hopes of the ancient prophet. Through the whole of the intervening period the little province of Judah and its capital had suffered from poverty and failure, with repeated frustration of the commercial and political expectations of the community. Had the great prophet of the exile been in error?

Pondering this problem, the writer of the visions of Daniel had hit upon a solution which he thought might satisfy his brethren, and allay the sentiment of futility as they reflected upon the outlook of the city. That solution was found in the suggestion that Jeremiah meant not seventy years, but seventy *weeks of years*, so that the term specified by the prophet could be lengthened to seven times its traditional extent. The seer is represented as setting himself to the contemplation of the mystery with prayer and fasting. At the close of this time of preparation Gabriel, the divine champion and interpreter, comes to tell him the secret. That explanation is found in the following outline: Seventy weeks of years, 490 in all, were to pass

from the time of Jeremiah's oracle until the final close of the age of sin and trouble, when all visions should be realized, and the nation should begin its unending career of blessedness under its anointed king.

Those seventy weeks were to be divided into three sections. The first was the seven weeks from the going forth of the prophet's prediction at the beginning of the exile, regarding the restoration of Jerusalem, until the anointed one, the prince (referring either to Cyrus the Great or the high priest Joshua). This was the forty-nine years from 586 to 538 B. C. Then for a long stretch of time, which the author calls sixty-two weeks, the city should be rebuilt slowly and with much distress of its people. In this manner would the seemingly interminable delay of the divine purpose be in some measure accounted for. Concerning this interval of more than four centuries the author seems to have as hazy and indefinite an impression as in regard to several of the items of his other historical summaries. With no fixed chronology to rely on, and with only relative estimates of duration available, it is a general, rather than a specific scheme of history that he is able to present. It need only be said in passing that the vision of the weeks has always afforded speculative readers with a moderately mathematical turn of mind a most engaging domain for chronological guesswork. All that should be kept in mind is the concern of the author with the first seven weeks and the last one of his outline. The other sixty-two were merely a necessary link, and he estimated its length by the requirements of his plan.

The important feature of the vision, in so far as the purpose of the writer was concerned, is reached with the seventieth week (Chapt. 9:26, 27). Its beginning is marked by the cutting off of the anointed one, apparently referring to the deposition or the death of the revered Onias III. The prince and his people, who pollute the city and the sanctuary, are Antiochus and his army. The one week during which he makes his covenants with such as can be seduced from their religion is the period of the persecution (171-164 B. C.). Half way through that seven years, in December 168, occurred the desecration of the temple, from which time until its reconsecration by Judas Maccabaeus worship was suspended. The culminating act of the defilement of the house of God is described as "the abomination that maketh desolate." The reference here is undoubtedly to the altar erected to Zeus upon the brazen altar of burnt offerings. It will be noticed that the statements regarding the fate that is to befall the desolater are all indefinite, but his end at the time indicated is considered certain. Herein lay the value of the book as an aid to faith. It predicted the destruction of the foes of God with the same confidence with which it referred to current and past events familiar to all the community. If the one set of implied predictions had come to reality, surely the book might be trusted as a faithful oracle regarding the remainder.

ANGEL GUARDIANS

The final chapters of the book (10-12) again bring the character and career of Antiochus into review with fresh and astonishing wealth of detail. The whole is set in a rich atmosphere of celestial glory as the seer finds himself

conversing once more with Gabriel, the chief of the angels of God. Here some hint is given of that elaborate scheme of angelology which found its fuller disclosure in Enoch and the later apocalypses. According to this system of cosmic arrangement, each nation had its heavenly champion, and the earthly fortunes of the various peoples were determined by the success or failure of their angelic representatives in the never-ending drama of heavenly action. Michael was believed to be the special guardian of the fortunes of Israel. And the course of Jewish history in the post-exilic time is presumed to depend on his relation with the angel champions of Persia and Greece. The help of Gabriel in this important issue was believed to have been effective in procuring the happy outcome which was anticipated.

Then chapter 11 gives in astonishing detail the events of the entire Persian and Greek periods, with increasing elaboration as the age of the author is approached. Into these details it is impossible to enter in this rapid treatment of the book. Such a work as Porter's "Messages of the Apocalyptic Writers," or any modern encyclopedia or commentary may be consulted for the historical facts. The long survey summarized in the earlier references to the ten toes of the image and the ten horns of the fourth beast is here presented in such careful array as to make clear the author's acquaintance with at least the main facts of the story. And when at last the career of Antiochus is reached in chapt. 11:21 a statement so precise is presented that the least sensitive mind is assured of the fact that we are in the realm of historical review and not of prediction. The one portion of the account where prediction is attempted is in the effort to trace the final stage in the progress of Antiochus. This begins with verse 40, and is for the most part at variance with the known facts as derived from other sources. But the one outstanding item on which emphasis is placed is the early fall of the king, and this soon after came to pass.

The last chapter of the book lays stress upon the familiar items of the apocalyptic belief, such as the angelic contest over the fate of the nations, the period of dire suffering just before the end, the necessity of sealing up the message until the time of its fulfillment approaches, and the three years and a half of waiting until the final moment. This idea is varied, as in the earlier passage, by numbers that approximate the twelve hundred and sixty days of the formula; in one case twelve hundred and ninety, and in the other thirteen hundred and thirty-five. But the meaning seems to be the same in all. The one new note struck is the emphatic affirmation of the physical resurrection, both of the good and evil. Here for practically the only time in the Old Testament this belief is made clear.

INFLUENCE OF THE BOOK

If it be asked what bearing this book has upon the second coming of Christ, it need only be answered that the two fundamental conceptions of that event as it took form in the mind of the early Christian community were the coming of the Son of Man in the clouds of heaven, and the judgment upon the world powers. Both of these ideas are taken directly from the Book of Daniel, as has been

noted already. In their first usage they referred entirely to the judgment of God upon the enemies of the Jewish people, and the spectacular coming of that sacred race to the supreme place among the nations. But the crisis of the Antiochian persecution passed, the Maccabean revolution brought a brief and brilliant era of independence, and the need of a catastrophic conclusion to the late Old Testament chapter of history faded out of mind.

However, the book never lost its charm. Both Jews and Christians of the first century loved it. And the latter, facing conditions of persecution so like those of their Jewish brethren in the older time, found in Daniel a message for a new crisis of which its author had never dreamed. This is illustrated in the Savior's reference to the coming siege of Jerusalem by the Romans and their desecration of the temple, as "the abomination of desolation," words borrowed from Daniel, but with entirely new significance. It is not too much to affirm that the entire atmosphere of both Judaism and Christianity in the first century was tremulous with expectations based in no small degree upon a new and eager study of this great apocalypse.

Still more vivid and personal were the hopes expressed in other works of the apocalyptic order which did not find their way into the accepted canon of Scripture. To the most important of these, and their contribution to the doctrine of the Second Coming, the next study will be devoted.

HERBERT L. WILLETT.

A Word for the Church

By W. A. Shullenberger

I TAKE off my hat to the American soldier. Who does not? He's the knightliest soldier of the ages. He fights for principles and ideals; he is the apostle of righteous wrath. He lives cleanly, accommodates himself heroically to the new and trying conditions of life, and in the battle-front defies the jaws of death to crush his indomitable soul. He is the priceless forfeit America has posted before the world that our "flesh may die, but not the living soul." And when he comes back home the wonders of his rugged, glorious life will be enhanced a thousand fold. Again, I say, hats off!

THE RETURNING SOLDIER AND THE CHURCH

But they tell us that so heroic is his task, and so sacrificial is his response to duty that when he returns he will have little use for the Church. These prophets of the harrowing future tell us that the Church will look to him quite tame and unheroic, uninviting and flabby. His vision will be so enlarged, his quest for vital truth so far advanced, and his acquaintance with sacrifice and heroism so extensive that he will feel that he has progressed leagues beyond the vanguard of American Christianity.

Well, there is one thing to be remembered both by the people who prophesy such dire things and by the returning intelligent American who will feel that way. And that thing is that the Church has been built and perpetuated in

every age and in every new land wheresoever Christianity has gone by just such heroism and sacrifice as is being manifested by the eastward-facing regiments of America's mighty force.

CHRISTIANITY CALLS FOR SACRIFICE

Wherever the Church of Christ has reared itself to recognition and saving power, its foundations have been laid in human blood and its cornices finished through sacrifice incalculable. The Savior died to establish the Church, James and Stephen were martyrs for the sake of its continuation. Paul was an outcast and an advertised impostor for the Church's sake. Are there those who do not know that this has been repeated ad infinitum in every decade and century since? Was not John Williams, missionary to the South Seas, clubbed to death and eaten by the islanders he sought to befriend? Did not Bishop Manning die for Christianity and the Church by the treachery of an African chief near Lake Victoria Nyanza? Was not Raymond Lull stoned to death by the wild Mohammedans of Tunis for the faith's sake? And what of the suffering,

sacrifice, and terrible toil of John G. Paton, William Carey, Adoniram Judson and David Livingstone?

To this day this is so. A missionary in a land which is accounted perfectly safe "killed a cobra on his piazza, nursed his cook who was dying of bubonic plague, and her son who was dying of cholera—all within twenty-four hours." Caroline Atwater Mason avers that "there is an element of discipline in the occasional menace (for the missionary) of wild beasts and the daily contact with snakes, scorpions, deadly spiders, and endless varieties of noxious vermin; a greater element in the daily intercourse with human beings infected with loathsome diseases of corruption, filth and vice, in the continual hand-to-hand fight with fever. It is not agreeable to one's moral sensibilities to be in constant touch with shameless cruelty, indecency and depravity, or to know the shuddering dread that comes when nameless tokens make one feel that 'hell is near.'"

So then, with hats off to our soldiers, give thanks for the spirit that has made and sustained the Church. And, American Christians, if you are not making your churches heroic, take the hint.

The Story of "Old Glory"

By Charles Sumner Lobingier

Of the United States Court in China.

THE flag which we honor is not a mere piece of bunting designed to attract the eye or adorn the landscape. It is a great national emblem, expressing the traditions and ideals of earth's mightiest democracy and appealing to the deepest emotions of every patriotic American. More than that, our flag has a history and an historical significance, of which far too little is generally known. But, thanks to the encouragement offered by our patriotic societies, groups of our people here and there have seriously taken up "flag study."

THE COLORS

What are the elements of our flag? or of any flag, for that matter? Are they not (1) its colors and (2) its figures?

Joseph Rodman Drake, the first poetic panegyrist of "old glory," sang in rhapsodic verse:

"When Freedom, from her mountain-height,
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there:
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white
With streakings of the morning light." * * *

"Flag of the free heart's hope and home
By angel hands to valor given;
Thy stars have lit the welkin dome
And all thy hues were born in heaven."

But these hues—the red, white and blue—which the poet said "were born in heaven" are in fact found in many

other flags, e. g., the French, the Dutch, the Russian and even the Chinese. And have you not noticed them in the Union Jack? If not, do so, for thereby hangs an interesting historical chain.

THE RED CROSS EMBLEM

In this fateful time when the Red Cross emblem is omnipresent, one is much interested to find that it may rightfully claim a kinship to our own. For that same figure—a red cross in a white field—comes down to us from the days "when knighthood was in flower." Spenser, describing in his "Faery Queen" the accoutrements of his knightly hero, says:

"Upon his breast a bloodie cross he wore,
The dear remembrance of his dying Lord."

Such also was the standard of the crusaders, particularly the Knights Templar, who organized in 1118 to protect pilgrims to the Holy Land. It was such a banner, afterward known as the "Cross of St. George," that Richard Coeur de Lion, England's Crusader king, received from the Bishop of Cappadocia, later made patron saint of the kingdom. Such was the beginning of what Thomas Campbell calls "The meteor flag of England."

By the time of Edward II (1327) it had become the recognized English standard and remained such for nearly three centuries. As the ensign of Henry VII, it was planted on the shores of what is now Canada by Sebastian Cabot in 1497—the first European flag to float over the soil of North America. And is it not fitting that this ensign of chivalry should reappear in modern times as the emblem

of humanity? As early as 1830 Bishop Barage, a Roman Catholic missionary, carried a red cross flag in his work among the Indians of western America. And scarcely a generation later the same flag became the emblem of that world-wide movement which began with the Geneva conference. Truly, if a league of nations is ever formed its flag should be the Red Cross in a white field.

THE "BONNIE BLUE FLAG"

But there was another crusader standard borne by a brave and hardy people who have contributed much to the making of our own nation. This was the "bonnie blue flag" of Scotland, consisting of the white cross of St. Andrew in a blue field—a flag which seldom met defeat and never conquest. It was under this standard that Robert Bruce, addressing the assembled Scots at the break of that fateful day of Bannockburn, uttered those fiery words of which Burns made a Scotch Marseillaise, beginning

"Scots wha hae wi Wallace bled,
Scots wham Bruce hae often led,
Welcome to your gory bed,
Or to victory!"

In 1606, after James VI of Scotland had become James I of England, these two historic standards were combined in token of the union of the kingdoms. To the red and white of St. George's banner was added the blue of St. Andrew's; and the red, white and blue, thus for the first time appearing in a single flag, became known as the "King's Colors." This was the flag under which our country was chiefly colonized. It was the flag which the Mayflower flew and which our colonial ancestors carried in all their wars—including King William's, Queen Anne's, George II's and the French and Indian. As a young lieutenant, George Washington rendered his first military service under that flag with General Braddock's ill-fated expedition against Ft. Du Quesne. In all their history the colonists had followed no other flag than the "King's Colors." What was more natural than that they should embody the same colors in their new banner of independence?

THE FIGURES

But what of the stars and stripes? How came they to find a place in our flag? Drake, you will remember, tells us that "Thy stars have lit the welkin dome."

But no flag with which our Revolutionary fathers had been familiar ever contained stars and stripes. The only figures in the older flags were crosses and these were retained in the earliest revolutionary flags even so late as January, 1776, scarcely a half year before the Declaration of Independence, when a flag was hoisted over General Washington's headquarters at Cambridge, Massachusetts, with thirteen stripes, one for each of the revolting colonies, but still with the united crosses of St. George and St. Andrew on a blue field.

A flag containing thirteen red and white stripes and a red cross appears to have been used by the East India Company as early as 1704, and some have thought that it furnished the suggestion of the stripes in our flag. If so, it affords one more example of Asiatic origin.

In the colonial banner of Rhode Island there were thirteen stars in a blue field and some would trace to that source the stars of our flag—another tribute to the smallest commonwealth.

But one fact seems clear: The stars and stripes were never combined in any single flag until they appeared in one designed and used by General Washington. Just when this was accomplished remains a disputed question.

THE STAR SPANGLED BANNER FIRST APPEARS

In the New York Metropolitan Museum of Art is a famous painting by Emanuel Leutze which represents "Washington Crossing the Delaware," and in the prow of the boat which bears the great leader, floats "the star spangled banner." Of course, that picture was painted long after the event, for the artist belongs to a recent generation (1816-1868); but there are reasons for believing that in this respect he followed those who were contemporaries of the event. Charles Wilson Peale, the soldier painter, commanded one of the companies which recrossed the Delaware on Christmas day, 1776, and participated in the battle of Trenton on the day following. Later he painted a picture of "Washington at Trenton," in the background of which is a flag of thirteen white stars in a blue field.

Colonel John Trumbull was one of the most famous of early American painters. He was General Washington's aide during the operations around Boston and later was with him again "not long after his success at Trenton." The battle of Princeton was fought one week later, and Colonel Trumbull painted a picture of that battle showing the stars and stripes in action. Thus the present figures of our flag appear in these two leading engagements, as represented by contemporaries, directly under the eye of the commander-in-chief.

THE FLAG AND THE CONTINENTAL CONGRESS

He seems to have been quite as closely identified also with the circumstances which culminated about a half year later, in the official adoption of those figures by Congress. In the spring of 1776 Washington visited Philadelphia and we are told that, in company with Robert Morris, the financier of the Revolution, George Ross, a member of the Continental Congress, and Betsey Ross, widow of the latter's nephew, he worked out the details of the new nation's flag. Only last September it was my privilege to linger for a time in the little two-story building on Arch street, in the City of Brotherly Love, where Betsey Ross kept the upholstery shop in which her three distinguished visitors gathered to discuss with her the designs for a new national emblem.

On June 14, 1777, the Continental Congress

"Resolved, That the Flag of the United States be 13 stripes, alternate red and white," with "13 stars white in a blue field."

As no other details are prescribed, it is evident that the author of this resolution assumed that the arrangement and location of these figures would be understood and that implies a flag already in existence—doubtless that designed by Washington with the aid of Betsey Ross. It seems clear, therefore, that the "father of his country" had a very direct part in the making of its flag and particularly in the

union of the figures—the stars and stripes—which afford its most distinguishing features.

Now it happens that those are also the figures of the Washington family coat of arms. In the church of St. Mary the Virgin, hamlet of Great Brighton, Northamptonshire—the same county which furnished so many of the Pilgrims—is the tomb of several Washingtons, among them Lawrence, who died in 1616 and was a grandson of another of that name who, in 1539, received a grant of Sulgrave Manor in the same shire, having migrated there from Lancashire. The tomb in question is marked by an inscription bearing this Washington coat of arms; argent two bars, and in chief three mullets (stars). They are also carved on a sun dial found near the Washington home in the adjoining hamlet of Little Brighton and were naturally carried by two grandsons of Lawrence Washington who emigrated to Virginia in 1657, one of whom (John) was the great grandfather of George Washington. And it was in this cherished heirloom that, so far as heraldic records have disclosed, the stars and stripes were first combined in the same shield.

The objection that General Washington himself never referred to this device as a source of our national flag seems to me without force. The man whose innate modesty forbade him to remain—though a member—at the deliberations of the Continental Congress while his name was being considered for the post of Commander-in-chief; and who shrank later from the mere suggestion that the national capital be located near his Virginia home, would have been the last to draw public attention to the fact that the figures of our flag are those of his ancestral coat of arms. But that the one suggested the other seems to me too obvious for argument.

The stars and the stripes thus united symbolized at first the same fact—the original thirteen states. And this connection lasted for a considerable time after the first new states were admitted. For each one a new stripe, as well as a new star, was added to the flag. But it soon became apparent that these additional stripes if continued would widen the flag unduly and spoil its symmetry. A compromise was finally reached by which the number of stripes was restored to thirteen while a star was added for each new state. Thus the stripes permanently symbolize the original states while the stars represent the ever-expanding union.

SYMBOLRY

And what a wealth of symbolism and historic allusion lies back of this: chivalry, the crusades, the exploration and colonization of the new world, the union of English-speaking nations, the struggle to make and keep North America Anglo-Saxon, the preservation of Anglo-Saxon ideals of liberty and law, the defence of the rights of small nations—these are the ideas perpetuated and preserved in the evolution of our flag. And the present mighty conflict has opened a new chapter in its history. For within recent months the stars and stripes have been raised for the first time over St. Paul's Cathedral, flown from the mastheads of British vessels, and carried by American armies through the streets of the world's metropolis amid thundering plaudits of a grateful people.

Scion of knightly standards, cousin of red cross emblem, prophecy of a world-wide ensign, Old Glory floats today over the bloodstained trenches of northern France, heartening their wearied occupants who hail it as an omen of victory, and inspiring them to fresh deeds of heroism.

Out and out, good night to the kings, the czars, the Kaisers.

It is written in the stars;

It is spoken on the walls;

It clicks in the fire-white zigzag of the Atlantic wireless;

It mutters in the bastions of thousand-mile continents;

It sings in a whistle on the midnight winds from Walla Walla to Mesopotamia:

Out and good-night.

- Carl Sandburg

From "The Four Brothers."

Why Is a Minister's Wife?

By David M. Jones

ABOUT the easiest way for a man to get into serious trouble is to mix in woman's affairs. He is sure to make some blunder which will call down the ire of the sex upon his unfortunate head, while those of his own sex will immediately brand him as over susceptible, and mete to him a measure of contempt. Nevertheless, I am going to venture on dangerous ground long enough to say a few things which I think should be said about ministers' wives, because I know they will never have the courage to speak for themselves.

I suppose, primarily, a minister's wife exists for the same reason that any other man's wife does: to make a home for her husband and children. We often hear it said that a man doesn't marry his mother-in-law, but in a much stronger sense than with even the most aggressive mother-in-law of the comic sheet, a minister's wife seems to be expected to marry her husband's profession. This is not true with any other line of business in which he might engage. In any of these, she would be allowed a legitimate amount of freedom to live her own life in her own way. If her home duties should demand her entire time and strength, she would be honored for her faithfulness. If her husband's salary were inadequate—as most ministers' are—she could engage in any legitimate business, from taking in washing up through the category of selling extracts and taking soap orders, to that of becoming a vaudeville performer, or a chautauqua lecturer, and she would be respected as an honorable wage earner. If she chanced to have some impelling desire to follow a hobby of her own for the sheer pleasure of enjoying herself occasionally, she could take up anything from movies to gardening and poultry raising, and not lose her own self-respect or that of her neighbors.

NO FREEDOM FOR THE MINISTER'S WIFE

But the minute a woman becomes a minister's wife, the doors of freedom of thought and action are slammed in her face, and she finds them locked to her efforts. If she occasionally imagines them slightly ajar, and ventures to peep longingly through, she hears—at least she thinks she hears—jangling keys approaching, and becomes at once the conventional creature she is supposed to be. If she had deliberately chosen the profession of minister's wife, all this would be bad enough, but usually this is not true. Her husband may feel himself called to be a minister, and she may feel herself called to be his wife, and not, at the same time, feel at all called to the conventional profession of minister's wife. The distinction is subtle, but real.

That so many ministers' wives cheerfully shoulder the added responsibilities which are thrust upon them is partly due to the vows they take "for better or worse," but more often, perhaps, because of their God-given consecration to the highest ideals of the ministry. This is as it should be, of course. The majority of successful ministers are what they are, largely through the co-operation of their

wives. And the converse may also be true: the ministerial failure may be what he is, largely through the lack of co-operation of his wife. However, this is a psychological matter rather than a theological one, and is just as true of the vast multitude of men, as it is of ministers. If then, the price a woman pays for the privilege of being the wife of a man who chances to be a minister is far more than she would pay if he were engaged in any other kind of work, the responsibility of the church is relatively greater because it forces this obligation upon her.

It sometimes seems as if a minister's wife is expected to have conscience enough to cover all the deficiencies of her more conscienceless sisters. Be is said for her that she usually lives up to the standard to the best of her ability—and, often, to the detriment of her health. Do the women of her church attend prayer-meeting each week? She is expected to do so, and usually does, frequently having also to play the piano or lead the singing, because there is no one else to perform this service. Do the other women of the congregation with a family as numerous and as young as hers attend Sunday school regularly? She is expected to do so, and also to superintend a department, teach a class, or, what is harder, to serve unexpectedly as a substitute teacher. Does any other woman attempt to visit all the sick, the shut-ins and those in trouble, or to call upon all the women of the membership? Many people expect much, or all this, of the minister's wife. In addition to this, she is expected to be an active worker in the Ladies' Aid Society, to be prominent in the work of the Missionary Society, to be present at every church service, to act on various important committees, to accept the presidency of any and all organizations which are too lifeless to provide officers from their own ranks. Besides, she is cordially urged to become a member of all the clubs and of the W. C. T. U. With all these duties, she is also expected to keep the children clean and their clothes in good repair, to have ample leisure to visit with those who call upon her, either in person or over the telephone, to have her house always in order and to be presentable herself at all hours, so that any one running in at any time, and insisting upon coming out where she may be working, may not find that which will brand her as a slothful housekeeper.

PRESSING HOME DUTIES

Besides, she probably has to do most or all of her own sewing, frequently making over garments in order to stretch the inadequate salary to meet the needs. Aside from these more or less physical requirements, she is expected to keep sweet-tempered through all her annoyances; to greet everybody alike; to calmly sustain her part of a telephone conversation, however lengthy or at whatever hour—although she may know the roast is burning or although she hears a scream which convinces her that the baby has fallen into the well; to be a sort of useful compendium of ministerial knowledge, so that she can answer all questions pertaining to church or committee work—

whether her husband has called upon certain individuals, the latest reports concerning the health of all the membership, her husband's opinion on any issue which may arise. The minister, being a busy man, may not always have had time to talk all these things over with her, and she, being a busy woman, may not have been able to keep in touch with them personally. It is possible that the brief time which she and her husband have been allowed to enjoy alone together since the issues arose, has been taken up with a discussion concerning the advisability of buying Johnny new shoes, or to the possibility of getting a rug to replace the old one, worn to tatters, or to the necessity of cutting down expenses so as to keep within the family income. If so, she may be made to feel some qualms of conscience because she has allowed purely personal and selfish matters to come into those precious minutes which might have been used for the church, in order that she might be prepared the better to do all that is expected of her.

That last sentence suggests what seems to me to be the two chief sources of the heartaches from which most ministers' wives suffer. First that, try as she may, she can never attain to the heights of efficiency which are expected of her; and second, that, owing to all these demands which are made upon herself and her husband, there is never any time which they may feel is theirs to really enjoy their home or their family.

Of course, it is true that few people in any church expect the pastor's wife to perform all these duties. But while one person will expect one type of service from her, another will expect her to do another kind of work, and still another will think something else of prime importance, and so it comes about that the consolidation of all these ideals which the various members hold as necessary makes for the poor victim an enormous task which overwhelms her with a sense of inadequacy. She is sensitively conscious of all her failures, which weigh upon her so heavily sometimes as to become a burden from which her spirit cannot rise. She loves her children and her home with as loyal a love as does any mother, but she is often forced to feel that the great needs of the church must be first with her and that living for her home and family, as other mothers are expected to do, is considered for her a selfish indulgence.

THE CARE OF THE CHILDREN

In order to support the church work, she must leave her children to the care of hirelings, or alone, or else she must drag them to the numerous meetings in which they have no interest, and which serve either to make them hate the church activities, or to become vain little prigs because of over-attention from foolish people. She longs for the uninterrupted enjoyment of the "children's hour" at bed time, with its lisped prayers and childish confidences, but she must instead rush off to engagements of various kinds, often with an aching heart which will not let her forget the clinging baby arms about her neck, and the trembling voice which murmurs, "Mother, I wish you would stay at home sometimes." She knows that the years are coming when she would give everything she possesses in order to have her boys stay at home in the evenings, or

to know all about the activities of her girls, and she is torn between her sense of responsibility to her children and her sense of what is expected of her by her husband's church.

Someone has waggishly said that a minister's son is the worst boy in town, and this idea has been humorously and censoriously used repeatedly to express the attitude of public sentiment toward any waywardness seen in him. Knowing this, his mother is sensitively aware of the stigma to which he is born, which gives to him something of the same handicap to which the drunkard's or harlot's son is heir. But many a minister's wife whose son has proved himself indeed to be the worst boy in town, knows that it was the unnatural home life in which he was forced to develop and the ungenerous and hypercritical attitude of people toward him, rather than the fact that he was the son of his father, which led him astray. The child of any other member of the church may do with impunity many things which would be utterly condemned in a minister's son or daughter. This condition not only brings many a heart-ache to the mother of the minister's children, but it also brings a rankling sense of injustice to the heart of the child, who is never satisfied with the answers given to his really unanswerable, "Why?" A better state of affairs can never exist until Christian people are brought to realize that God admits no double standard of right and wrong for His followers.

IS THE CHURCH OF CHRIST GUILTLESS?

Is it any wonder that so many wives of ministers suffer from melancholia and other nervous disorders? Shall we members of the church hold ourselves free from responsibility, if our minister's wife suffers through years of ill health brought about by the excessive and unnatural demands made upon her? One such wife pathetically pleaded with her husband to take her away some place where they could both be free to enjoy their home and children, and really live for a while. To do so meant to leave the ministry. No one knows his struggle or the pain with which he made his final decision. He stayed with what he felt to be the work given to him of God. In two or three years, mental disorders became so pronounced that his wife had to be placed in a sanitarium, in which she made a doubtful recovery. He passed through his Gethsemane, and so did she, and so also did their children, and who knows whether, in the eternal records, the Church of Jesus Christ shall be guiltless?

At best, we are all of us but poor stumbling mortals prone to make mistakes. Few of us intentionally impose hardships upon our fellowmen; few indeed are there of us who consciously overburden those who minister to our spiritual welfare. We are trying to be fair and just, but the lethargy of years is hard to overcome. We are like spoiled children in that, having been waited upon like babies for so long, we still expect to have that done for us which we are entirely able to do for ourselves and for others. We forget that the great purpose for which we are enlisted in the army of Jesus Christ is to save others, not to be coddled and babied *ad infinitum*, in order that a spark of life may be kept in us. We have become spiritual mollicoddles.

Not all of us, however. There are strong, upright,

clear-sighted, consecrated soldiers of the cross in every church. I wonder whether it is only because of these, or whether it is the potential power which ministers and their wives see in the rest of us, which makes it possible for them to love us, work for us, fight for us, rejoice with us, weep with us, comfort and advise us, when they themselves may need all this help just as much as any of us, and when the great, hungry world itself needs it still more—and must do without it because of the selfish demands of us within the church membership.

A Prayer at Church

By Burris A. Jenkins

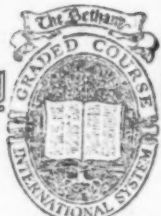
O H God, our Heavenly Father, we praise Thee for Thy blessings, which come down upon us like rain upon mown grass; like showers that water the earth. We praise Thee for the plowed fields, for the blossoms of the spring-time; all the promise of harvest and fruitage and plenty. We thank Thee for this blessed land in which we live—of freedom and justice; for liberty to speak the truth and to believe the truth. We pray Thee that it may become a freer and a freer land. That there may be taken away all forms of oppression and injustice—"That man to man our country o'er shall brothers be." That we shall know and love one another better than we have ever done before. We come to Thee thanking Thee also for the relaxation of the strain upon our nerves and hearts.

We thank Thee for the increased confidence we have that truth and right will prevail among the nations of the earth. We thank Thee that victory is inclining in our direction. So grant that in the near future universal peace may rest again, like a shaft of light, across the world; that war-weary people may go back to their homes to beat the sword into the plow share and the spears into pruning hooks. May we learn war no more.

Our hearts go out this morning to our sons and our husbands and our brothers in the camp, and in the field, and on the sea; and our prayer to Thee is that Thou wilt guard them tenderly. We do not ask, necessarily, that Thou shouldst spare their lives, but we do ask that Thou shouldst spare their manhood, their self-respect and their honor. Let Thy blessing be with those who wait at home, who, after all, have the hardest task in these difficult days—the women who sit in the twilight and in the darkness. Send Thy spirit to rest upon them—light at evening time.

We pray Thee, O God, our Heavenly Father, that Thou wilt forgive us, as we come before Thee with a sense of our own weakness and frailty and short-coming. We know that Thou dost not accept us for what we are, but for what we want to be; and so do Thou blot out our transgressions and give us relief from them, a sense of harmony with Thyself, which is the end and aim of all our worship.

Be Thou with the sick and afflicted, the aged and the feeble, with those who sit in the house of grief and mourning, with the stranger within our gates, and any



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lonely and sad and wandering on the face of the earth. Be Thou with little children; their unhappiness and their disappointments are as great as ours. God guide them through the shadows and through the sunlight of their world, and bring them up to the full stature of manhood and womanhood.

Do Thou hear us, good Father, in behalf of those who make and judge and execute the laws of our land; and especially be with the President of these United States, on whose shoulders today rests so heavy a load of responsibility. Make us wise, make us temperate, make us brave, and help us to carry through the great cause which Thou hast committed to our hands, in wisdom, in unity and in love, that men around the belted globe may see the unselfishness and the idealism of this people and be guided by it into truer and better relations.

Let Thy blessing be with the preached word of our Lord and Master this day, as it rings from many pulpits. Give wisdom to the men who, in these trying hours, have grave responsibility as to what they say. Help them to preach the gospel clear and strong and unafraid. Help us with our wavering thoughts and shaken faiths to find firm foothold for our feet, that we may not forget to believe; that we may not fail to see the Master of Men, who alone can solve the problems of this weary,

weary world. Help us to see the White Comrade in the clouds and the shadows, and may we be conscious of his presence in our hearts.

Hear us, good Father in Heaven Thy dwelling place, hear us in the unspoken prayers of our souls, the unutterable cries that well up within us, the aspirations and the yearnings; make them in accord with Thy will and let Thy spirit enter into us and enroll us for Thine own; and unto Thee through Him who loved us and gave himself for us, shall be our praises, world without end. Amen.

Sunset

Dawn brings the consecration of beauty to a new episode of life, bidding the soul to remember throughout the toil and eagerness of the day that the beginning was made in the innocent onrush of dewy light; but when the evening comes, the deeds and words of the daylight are irrevocable facts, and the mood is not one of forward-looking hope and adventure, but of unalterable memory, and of things dealt with so and not otherwise, which nothing can henceforth change or modify. If in the morning we feel that we have power over life, in the evening we know that, whether we have done ill or well, life's power over ourselves has been asserted, and that thus and thus the record must stand.

ARTHUR CHRISTOPHER BENSON

Three Poems for the Times

By Thomas Curtis Clark

A Question

GOD, who made the shining stars,
The circling planets, the fair, green earth,
With friendly seasons—jubilant spring,
Bountiful summer, winter that puts tired life to rest;
God, who made morning songs and sweet night-crooning;
God of the forests and silver rivers,
Gardens and orchards green and golden,
God of harmony, God of beauty,
Who made war?

* * *

By This Sign Conquer!

WE battle not that we may be
The arbiters of every sea,
And that our armies may be found
Triumphant to earth's farthest bound.
No single drop of blood shall flow
That we a victor's joy may know.
Behind our deadly shot and shell,
That shatter as a blast from hell,
Will be no selfish greed for gold;
Man's life shall not for lust be sold.
The hand that wields the demon gun
Will feel no pride, its duty done.

The warrior's keen, unerring eye
Will fill with tears that men must die.
One thought shall stir us to the fight:
That war alone can save the right;
That shot and shell and cannon's roar
Alone can freedom's cause restore.
The Cross, the Cross—be this the sign
That gleams above our battle line!

* * *

On a European Battle Field

THEY are not dead, the soldiers fallen here;
Their spirits walk throughout the world today;
They still proclaim their message far and near:
Might is not right; God's truth must have its way!

The cold, damp soil cannot these heroes hide;
These knightly lads who did not fear to die
That liberty and freedom still might bide:
Weep not for them, though here they lowly lie.

Go forth and tell their message to the world;
In vain their fight, in vain the foe withstood,
Unless above all kingdoms be unfurled
The pure white flag of love and brotherhood.

Keep the Peace Terms Clear

Hating Germany Until We Love War

AMERICA has not yet felt the tragedy of war. We have paid our toll of death up to more than 1,000 men, but our minds are on the millions ready for the call or already in training and the billions being expended in our vast war machine. England's death toll has been more than 3,000 per week all through the spring and summer with ten times as many wounded and made prisoner, and France has paid her sacrifice with hundreds of thousands in the past four years. It is not surprising to find a different temper on the other side of the sea. In the early days of the war, Samuel Gompers proposed to English labor that the workers should reserve the right to sit at the peace table, etc. England was fresh and confident and her war spirit was untamed by war's tragedies and the English leaders summarily refused to consider anything but war to the hilt. Now English labor proposes peace talk and Mr. Gompers almost indignantly rejects it for war to the hilt. In the early days English public opinion was intolerant of any criticism of the Asquith government and denounced the expression of any differences of opinion as almost Pro-German; later they retired that government and recently, in a Parliamentary by-election, one-third of the voters supported a radical "peace by negotiation" candidate, and the Premier complains of "snipers" in the rear. France has changed cabinets several times in the past two years.

Today any criticism of the administration in this country is looked upon as almost pro-German and the land is covered with newspaper editorials denouncing any talk of peace and demanding that unconditional surrender be made the preliminary requisite of peace talk. But in England and France the terrible toll of war has driven reason deeper and overthrown the superficial emotionalism that shouts for "unconditional surrender" and hints at the old-time victor's toll of victory.

Hate of Germany has grown deep because of her barbarities. She has made herself a by-word and stench to civilization by her ruthlessness and her savagery and by trampling upon all the laws of war. Now there is danger that we shall hate her so that we will come to love war. When scientists like Franklin Giddings go so far as to declare that it runs so deeply in Prussian nature to be barbarous that it can never be chastised or educated out, and that therefore the only hope is extermination or in so diluting the blood that it will be overcome, reason begins to despair. If there can be no peace until the Prussian nation is exterminated or made prisoner en masse, there is little hope of peace soon or of a world at permanent peace in centuries to come.

Military Minded or Peace Minded?

In all the warring nations there are the military minded and the peace minded. That there can be no peace without military force all men of real vision know. The so-called "visionary" is really a man without a vision penetrating enough to see all phases of the issue; therefore he jumps over the practical and unavoidable conditions and preaches the impossible. That there can be the most drastic and efficient use of military force without losing the peace mind and the pristine purpose of fighting for peace sometimes seems debatable. On the other hand a danger threatens the nations now saddened and broken by war's tragedies in that there are those who would barter away permanent peace for the sake of stopping the tragedy in their time, and thus accept a "negotiated peace" that would leave Germany in possession of her eastern conquests and in such control of Austria and the Balkans as to realize her Mitteleuropa dream and sit astride Europe as a conqueror.

In Germany there are also the two types of mind, i. e., those who think war and those who think peace as the desired thing. The Russian debacle is costing the Allies this summer's losses and with the success of German arms the Junker comes again into the ascendency, the Reichstag's peace formula is overthrown and a Hohenzollern prince says: "We are justified in demanding an

economic and financial war indemnity, not only because he who is responsible for war must pay the damages, but also because without indemnities our people will become overburdened by taxes and become incapable of sustaining foreign competition. This would mean the ruin of the German laborer. Without indemnities Germany would soon have to surrender to our hateful enemy's good graces." On the other hand neutral travelers coming out of Germany say the people are anxious for peace and that the common soldier is tired of war and ready to lay down his arms under any tolerable condition. In the English House of Lords we hear Lord Charles Beresford saying, "No negotiation until after victory, and even then it has got to be done at the point of bayonet and machine gun," and in America a great representative daily says no sane man cares anything about Germany's peace terms.

The Prussian System and the German People

To keep our minds clear while our arms grow strong and strike valiantly we need to be ever reminded of President Wilson's differentiation between the Prussian system and the German people. That the German people are fighting under the Prussian system should not becloud the issue. The French people fought under Napoleon's system and the Russians began this war under the Czar's; today the French people battle to the death against the Kaiser's attempt to emulate Napoleon's dream of ruling all Europe and the Russians have turned to such fantastic dreams of anti-Czarism that they will not even fight against the Kaiser. We all know Germans in this country and we know they are not blood-thirsty savages, and some of us have traveled in Germany and know the individual German to be a kindly, hospitable fellow. Yet we all knew that he is no longer the kindly individual when he goes forth to war under the dominance of the Prussian war machine, but will obey his war lord's orders and turn barbarian.

It behooves us to find the secret of this transformation and we find it in his theory of the state and in his education. He is taught that the state is supreme over the individual and that anything that is good for the state must be done without question even unto death and that the ethical code that governs individual relations does not apply in the case of the state. To this must be added the great fear instilled in all the present generation—the fear that the ring of nations around Germany planned to destroy her some day. All this is so bred into him and taught him at home and school and in the barracks that he believes it unhesitatingly. Thus he readily adopts the Prussian war policy of terrorism and does as a soldier what he would abhor to do as an individual. Our task is to destroy the system and free the people from it. When England destroyed the Napoleonic system she freed the French mind from it. The war-weary of our Allies who would escape further tragedy in this war by signing a negotiated peace with that system and leave it dominant would only insure greater tragedies to their children. The military minded who would turn us all into war lords by adopting a policy of "crushing the German people," dividing their territories and dictating a conqueror's peace, would leave the world Prussianized by the very task of overthrowing the Prussian.

Peace by Negotiation

Peace by negotiation may mean anything from such a peace as Germany would accept now to such a peace as we would be willing to negotiate if Germany would admit defeat, but that there can ever be peace without negotiation is impossible. The question is as to when we can negotiate and on what minimum of military victory. When Lord Beresford made the declaration quoted above he was sharply rebuked by Lord Lansdowne, and Lord Curzon, speaking for the government, called such talk absurd. Lloyd-George and Mr. Asquith have both declared that any unambiguous peace declarations from the enemy will be given grave consideration and Premier Clemenceau joins them in such declarations.

Now comes Foreign Secretary von Kuehlmann asking for frank consideration of peace offers and deploring the attitude that views every approach as war strategy rather than as an approach to peace, and asking for a certain degree of mutual confidence and chivalry from both sides. This with his declaration that neither side can expect decisive military decision would, if we could accept a Prussian statesman's statement with "a degree of confidence in his honesty," be equivalent to a victory as great as any yet won by the Allies. But just there is where the issue hangs; when can we extend confidence to Germany and trust her honesty and act chivalrously toward her? Are there not two indispensable minimums of peace, viz., that there shall be so complete a defeat of German arms that the Prussian war lord acknowledges it and the German people lose all confidence in them and no negotiations with any but a bona-fide representative of the German people through the complete ascendancy of the Reichstag in peace parleys? There was no end of French aspiration for dominance until Napoleon was unhorsed; will there be any end of Prussian aspiration until the Prussian system with its Hohenzollern-Junker war lords are unhorsed?

Peace made by the German people and for the German people may alone safely be made; such a peace can afford to drop all military spoils of war and give Germany all von Kuehlmann asks, i. e., "a free, strong, independent existence within the boundaries drawn for us by history," with "overseas possessions" returned and "freedom of the seas" guaranteed; a condition, by the way, which Germany enjoyed to the full before Prussian Junkerdom precipitated this terrible attempt to dominate the world.

ALVA W. TAYLOR

CORRESPONDENCE

Confessions of a "Heretic"

EDITOR THE CHRISTIAN CENTURY:

I have thought much since reading your comment on my "heresy" and feel moved to write you about it.

To me Jesus seems to have been a man who let the spirit have free way in the whole of His mind and heart. He broke away from the intolerable ecclesiasticism of the priesthood. Paul, the other prominent factor in the Christian (or gospel) movement, was rudely shaken out of the Jewish order and became nearly as free as Jesus was.

Christianity (or the gospel) as taught and inaugurated by these men was a free, trusting, humane and joyful religion. Those who accepted it experienced a gladness unknown to the slaves of the old systems.

They felt delivered from a bondage to God-autocracy administered through self-seeking priests, and lined up together in a joyful brotherhood. The spirit had free way among them, and it was a grand, good time with these believers in Jesus Christ until the devil of autocracy began to devour them.

The writings of this period were incidental and called forth, in the main, by affairs among the disciples which needed the attention of the natural leaders in the movement.

Years later the first effervescence of the movement began to subside, the free motions of the spirit began to be restricted, and a religion of authority began to appear. Then, and not until then, the incidental writings of the Apostolic period were collected into an authoritative code and joined together with the Jewish scriptures to form the Bible, which now was held to be Word of God for the government of the souls of men.

To me the incidental writings of the early years of Christianity possess the high value of testimony to a movement of the spirit of the greatest importance to mankind.

I am desirous of enjoying such a movement in the world of our time. I am confident that there is such a movement going on now. I want to be in it—right in "the swim." I have

broken entirely, in mind, from the ecclesiasticisms of our time which dispute and fuss over the letter of the Scriptures.

I am not greatly concerned with the thought forms of that ancient day.

The free spirit will express itself in such forms and methods as may fit into the general conditions of our time. I preach restoration of the religion of Jesus and Paul, which was a religion of the spirit and not of authority in the autocratic and ecclesiastical sense.

This, I believe, is a fair statement of my "heresy"—a heresy in which I have great joy every day of my life.

F. M. CUMMINGS,

Kensington, Ohio.

Mr. Sunday's Campaigns

EDITOR THE CHRISTIAN CENTURY:

I want to thank you for your editorial article of May 30, discussing the campaign of Mr. Sunday in Chicago, and its results. It is exceedingly clear and sane, and evidently states the facts in the case.

I have been through two campaigns with Mr. Sunday, in Kansas City and Los Angeles, and most heartily endorse your criticisms of his methods, manner and message. In my opinion it is doubtful if the good he does, which is great in many instances, can overbalance the harm which comes from the crudeness, vulgarity, profanity and bigotry that mark his public address; and from the unhealthy fever for noise, crowds and machinery that is kindled in the veins of the community. Not the least of the evils resulting from his campaigns, in my judgment, is the premillennial propaganda that accompanies and follows them. Here on the Pacific coast, every form of religious fad that emphasizes the immediate coming of the Lord has been mightily strengthened by his meeting.

O that the Church of God would rise above such childish and secularizing methods of soul-saving.

Hollywood, Calif.

W. F. RICHARDSON.

Denominational Spirit in the South

EDITOR THE CHRISTIAN CENTURY:

I this week read a paper before the Ministerial Alliance of this city on the subject, "A Re-united Church." I undertook to

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maintain that the only moral equivalent of this war was the program of Jesus Christ, that this is the only thing big enough and offering ideals high enough to take the place in the lives of the men of the world after the war has ceased. I contended that only a united church could understand and undertake this program in the earth in any adequate manner. That unless this was done we might not expect to enlist the interest of the world in the church of the future.

Some of our Southern denominations are not enthusiastic over the subject of Christian unity, and though I was received, in my first number before the Alliance, in a very fine manner, the interesting discussion revealed the fact that not more than one or two of those present wanted any change from our present denominational arrangement, nor believed that any is to come.

Galveston, Tex.

D. B. TITUS.

The Sunday School

Reading the Bible*

I HOPE I will not be misunderstood when I say that it is not a pleasure for me to read the Bible. I do not read the Bible as I would go to the movies or out to the golf links; rather I read it as I would weed my garden or grease my car. It is hard work to read the Bible. I greatly shocked a dear, elderly lady at a convention the other day by saying that. But it's the truth and may only prove that I am a hardened sinner. But I think that I am human and very much like other men. I do not find many people reading the Bible as a pleasant exercise, and just because it is hard work so few people read it at all. There is the plain fact.



Rev. John R. Ewers

In the opening chapter of his wonderful volume, "The Bible, Its Origin, Significance and Abiding Worth," Mr. Peake says: "The Bible may still be read as great literature, but it is only a remnant who will be attracted to it for this. The vast majority will either read it as revelation or they will not read it at all. Another reason for the neglect of the Bible is due to the impression that it is a dull book. Those who used to read it conscientiously in earlier days did so often as a duty rather than as a delight; and nowadays, when light, bright, and frothy literature—if literature much of it may be called—is all the food on which the great masses of people nourish their intellects, what wonder if from this tasty confectionery they turn with wry faces to the Bread of Life? And where the sense of duty has disappeared they are naturally tempted to neglect it altogether."

Please note, therefore, that I did not say that I did not read the Bible, but only that I found it hard work to do so; thus I may not appear such a sinner after all. I freely confess that I do read it from a sense of duty. I read it as one might mine gold out of granite rocks. I read it as one might labor at anything that appealed to him as worth doing. It is not easy. It is not like reading the highly illustrated magazines. It is not like reading the Sunday paper. It is not like reading clever books. For me it is hard, painstaking, exhausting effort. We gain nothing by trying to prove the other side of the case.

I found the soldiers in the camps reading their testaments. The chaplains told me that on certain days you might find many men in each company reading their Bibles. But I am here to tell you that those men read those Bibles just as they got up at six and just as they went to drill and just as they took the long hikes. It was business. It was duty. The time has come when we need

to put it up to our congregations and to our classes in this precise form: The Bible contains a divine revelation—that much we all believe, no matter what school we represent. That being true, it is our business to dig it out. God might have made it easier, but He didn't. I don't find that he made anything worth while easy. Mathematics is beastly hard. Languages are difficult. Science is very exacting. Art makes heavy demands. We call all of our studies "Disciplines," because they require attention and continued effort. The Bible comes in the same class. Too long it has been pictured as a dear old book which grandmothers love to hold before the fire and old men in Scotland love to read until midnight: that is all very well—but it don't work out—that's all. For most of us the Bible is a quartz rock: the gold is there—but we have to dig it out and melt it. The average man thinks that there is something wrong with him because he does not find the Bible thrillingly interesting and fascinating. There is nothing the matter with him nor with it; he has been taught wrongly. The day has come when we need to tell people two things: (1) It is necessary to know what the Bible tells us about God and how to live; (2) The only way to find that out is to dig it out by the hardest kind of persistent labor. It seems to me that this appeals to common sense—and the soldiers prove it.

The War

A Weekly Analysis

MORE than two weeks have elapsed without a major operation by the enemy on the western front—a loss of time invaluable, due to the heavy casualties suffered in his futile drives on the French front.

In the meantime the allies have improved their positions appreciably by two sharp blows at critical points. The British gained a mile in depth on a front of three miles at the western end of the channel port wedge, between Merville and Hazebrouck, lessening the danger to the latter important strategic rail center, and menacing the enemy hold upon the former town. The French wiped out the enemy gains along the valley that runs south from the Aisne to the northern edge of forest of Villers-Cotteret. The Germans had attempted on this sector to drive in between the forest of Villers Cotteret and the forest of Compiègne, and so to flank two strong defensive positions, one of which guards the valley of the Ourcq and the other Compiègne and the valley of the Oise.

While these successes did not merit the name of "drives," conferred upon them by the headline writers, they are encouraging evidence that the allied armies have not lost the power to react vigorously against the enemy. Their tactical value was by no means small, and their effect will be excellent upon the morale of the British and French troops.

It is not unlikely they will have hastened the enemy drive, that impends as this is written, and the nature of which may be known to my readers before this appears in print. But I feel safer than ever in predicting that the enemy will fail utterly in his main objective—the smashing of the allied line—and will reach no position vital to the line's security.

The Italians have not followed up their victory on the west bank of the Piave. They hold immensely strengthened positions, but it must be borne in mind that they are now operating under the supreme direction of General Foch, and his obvious policy is not to resort to a general offensive until he is assured it will achieve decisive results, or results holding the possibilities of decision.

The air is filled with rumors concerning Russia. Whether Nicholas Romanoff is dead or alive matters little. More important are the rumors of bolshevik overthrow and the inauguration of a new autocratic dynasty under the Grand Duke Nicholas. These reports lack confirmation, and are viewed with suspicion in well-informed circles at the time this is written. But there are many evidences that matters are nearing a crisis in the land of disorder, and that significant developments may be anticipated. The sudden

*This article is based on the International Uniform Lesson for July 14, "Reading God's Word," Scripture, Acts 8:26-30; Psalms 19:7-11.

emergence of Kerensky from his long obscurity hints at the possibility that plans in which he has had a part may be ripening.

One thing is obvious—unless some strong action is taken soon to save Russia, the land of the Slav is doomed to a bondage worse than that of czarism.

The only organized, effective, intelligently directed force in Russia today is that of Germany. She is in occupation of the strategic centers; she has a well-conceived plan, and there is no opposition to its progressive realization. Report says she is even now preparing a new military expedition that is designed to suppress disorder. It is claimed the maximalist faction of the revolutionary party will co-operate with it. Inconceivable as this may sound, it

is not impossible. The horror of continued and increasing chaos, industrial paralysis, disease, starvation, may drive the people to accept aid from the most repugnant source.

If Russia is to be saved, the allies must take early action, and vigorous action. Russia is rapidly becoming an autocracy again, with the kaiser as its autocrat. Before many weeks elapse armed intervention will be the only possible means of redeeming the Russian people and saving the world from the menace of German control of Russian resources, material and human. President Wilson is said to be giving the matter much thought, and we hope it will speedily bear fruit.

S. J. DUNCAN-CLARK.

The Larger Christian World

A Department of Interdenominational Acquaintance

A New Method of Church Union

The *Continent* describes a very interesting experiment in church union as follows: "In New Brunswick, N. J., the coal shortage of the past winter has produced interesting ecclesiastical results with possibly permanent influence on the problem of Christian unity. The First and Second Reformed churches, the First Presbyterian and the Church Episcopal, since the new year began, have been worshipping together in Sunday evening services. Planned first for fuel conservation mainly, these harmonious and successful joint services promoted a spirit of fellowship unwilling to lapse back into former congregational and denominational isolation. A plan was demanded by which the four churches might maintain some organic relationship permanently. Instead of the usual local church federation proposal, the New Brunswick pastors have worked out an idea of having the members of each separate church become members of all—the Episcopalians joining the Presbyterian and Reformed fellowships and Presbyterians and Reformed becoming members of the Episcopalian body, all without changing their relations meanwhile to their own home churches. It is also suggested that each congregation might add the ministers of the other three to its own staff of pastors. A tentative additional suggestion is that the Episcopalian house of bishops might be willing to ordain one of the local Reformed clergy as a bishop according to their rules."

Congregationalists Issue Year-Book

The new Congregational Year-Book is on the press and shows a gain in the number of communicants. There is a loss, however, in the number of congregations, Sunday school members and Christian Endeavorers. The total number of Congregational churches in the United States is 6,050 and the total membership is 808,415. The value of their church property is \$95,000,000 and the benevolences of the denomination total \$1,851,683.

Prison for Anti-War Russellites

Joseph F. Rutherford and seven other defendants, followers of the late "Pastor" Russell, have been convicted by a jury in the federal court of New York on four counts, charging conspiracy against the United States government, insubordination, disloyalty and resistance to the selective draft law. They have been sentenced each to twenty years in prison. These crimes are violations of the espionage law recently passed by Congress. This is the closing scene of a case which had its beginnings almost a year ago when draft dodgers and deserters from the army are alleged to have been sheltered by the Russellites and even to have been encouraged in seditious writings by them to quit the army. The Russellites in court contended their religious belief excused their crimes, but this contention early was defeated by the court which cited the federal supreme court decision in the Mormon cases, which held that a

man could not have a plurality of wives merely because his religious beliefs said such a practice was right. The Russellites also contended that all but sinners should be exempted from fighting the German kaiser. The judge refused to admit the prisoners to bail.

According to T. W. Gregory, attorney general at Washington, the Italian government sometime ago complained to the United States that Rutherford and his associates under the name of the Watch Tower Bible and Tract Society had circulated in the Italian armies a quantity of anti-war propaganda.

Church Union Agreement in England

The cause of church unity is making remarkable advances in these days and there has recently been drawn up in England, preliminary to the World Conference on Faith and Order, a platform for the union of the Established church and the Free churches. The question of the episcopacy is the one which has longest puzzled the church statesmen and it is thus that certain Englishmen would solve this vexed problem: "1. That continuity with the historic episcopate should be effectively preserved. 2. That, in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy and it so remains in many episcopal communions today. 3. That acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the episcopate, but we think this can be left to the future."

Baptists Erect Big Sunday School Building

The Sunday school is coming into its own in Racine, Wis. The First Baptist church of that city has recently built and dedicated a building at a cost of \$110,000, which will be called Gorton Hall, in honor of Mr. George Gorton of the Gorton Machine Company, who made an outstanding gift toward the erection of the building. Complete equipment has been provided in the building for a social program for the local Sunday school.

War Ravages Protestant Churches of France

The war zone has brought more sorrow to the Protestants of France than their numbers might indicate, for the center of

Protestant strength is in northeastern France. Fifty-eight ministers and divinity students of these churches have been killed in action and 102 ministers' sons have been killed. A million dollars of damage has been done to the church buildings. The Federal Council of Churches is asking for two million of dollars that aid may be given the Protestant refugees.

ORVIS F. JORDAN.

Dr. Jowett at Westminster Chapel

Walter Getty, in the Continent

THE opening service of the ministry of Dr. J. H. Jowett at Westminster chapel, London, on Sunday morning, May 19, was truly an event of international significance and inaugurated a ministry that is destined to have a vital influence both on America and England. Something of the importance of the occasion may be gathered from the stirring words of Harold Begbie, in summing up for *The Daily Chronicle* his impressions of the service: "At last the moral earnestness of England, that great historical force, has found its voice. Never since August, 1914, has any minister of the crown or any English preacher of religion, or any descendant of the great fathers of English literature, sounded to the nation so surely so victoriously and with so authentic an Englishness, this organ note of English character, as Dr. Jowett sounded it yesterday in Westminster chapel, making it ring through men's souls till at last the congregation, which included the prime minister, had to break out in cheers."

Dr. Jowett entered on his ministry in this most important center of London's religious and political life without ostentation. The audience, which numbered 2,500 and filled every seat, was made up of every rank of life, and to this people Dr. Jowett came in the simplicity of the Master. In a few words he outlined his platform for his ministry—to preach the full gospel of the Lord Jesus Christ for salvation; the gospel of holiness, righteousness, the grace of God; the great evangelical truths which are the foundation of all life and thought. How refreshing it was to hear such a statement when so many men think the time has come to preach a "new" gospel.

PRESIDENT WILSON SORRY FOR DEPARTURE

Following this statement of purpose, Dr. Jowett read a letter written to him by President Wilson with this most timely utterance:

"While I am deeply sorry for your leaving America, I am glad you will take away an intimate knowledge of our people which will enable you to interpret them to those who have not always understood them on the other side of the water. One of the most difficult things I have attempted is to convince foreign ministers and foreign peoples that the purposes and ideals of the people of the United States are unselfish and altruistic. I am sure you are convinced of the fact, as I am, and my great pleasure in expressing such purposes has been derived from the confidence that I was really and truly speaking for my people."

But it was the sermon Dr. Jowett preached that made the service one long to be remembered. The text was Hebrews 2:27. "For he endured as seeing Him who is invisible," and the theme was "The Dynamics of Endurance." Dr. Jowett referred to the slow, hard grind that was the lot of Moses, and intimated that the campaign of war has now reached the slow stage where the hardest thing is to "walk and not be weary."

Four springs or sources of energy were pointed out by Dr. Jowett from which we must draw for our dynamics of endurance. The first was that of righteous anger. Not hatred; not the sputtering anger which is like a firework, but the anger Christ had and Paul had, and the great leaders of the church in all times have had, when the cause of, righteousness was at stake. "A fierce and mighty passion of anger is of God."

The second spring was that of holy fear—not the fear of flight, but of a tremendous recoil. How our hearts burned as Dr. Jowett uttered these mighty words, "When I see children maimed, I am afraid of it; when I see the defilement of virgins I am afraid of

it; when I see the oppression of defenceless women I am afraid of it."

CALLS TO FELLOWSHIP WITH GOD

Loftier heights of rectitude are places where we can find springs for greater endurance. We must use the great alpine words—freedom, justice, truth and righteousness, as Wordsworth, Milton and Whittier used them. We must have "mountain minds for work in the valley."

The springs of noble ancestry and of great historical deeds must also be touched. Both British and American hearts must have thrilled as Dr. Jowett pleaded: "Tread the high roads of history, make use, make use of your shrines," and then unfolded to us the great events of history that can be reviewed time after time for inspiration and new strength.

Finally, Dr. Jowett showed us that the deepest, greatest, spring was that of intimate fellowship with the living God. We will always endure if we continue to see Him who is invisible. "It is a far greater thing to live in the assurance of what God is always thinking than to know what he may be doing at a particular moment."

The service came to a close with the playing by the organ of "The Star Spangled Banner" and "God Save the King." Again the words of Harold Begbie may not be out of place: "It was a great sermon, the greatest utterance of English character since August, 1914, for it contained no word of rage or vindictiveness, but sounded only the diapason of righteous anger and the vox humana of moral earnestness."

Books

AMERICAN POETRY. By Percy H. Boynton. This is an anthology of the poetry of America, from the early years of the history of the country to the days of Whitman, Lanier, Joaquin Miller and William Vaughn Moody. The best of the work of the New England classic writers—Longfellow, Whittier, Lowell, Emerson, etc.—and much of the earlier colonial and war poetry is included. Of great value are the hundred or more pages of critical comment, in which are discussed the merits of the authors included. The author is a professor in the University of Chicago. (Scribners, New York. \$2.25.)

THE THREE BLACK PENNYS. By Joseph Hergesheimer. By many critics this was held to be the most significant novel of last year. It is a genuinely American story and is told by an artist. Mr. Hergesheimer's writing is full of color and reflects the natural characteristics of the Pennsylvania country which is the scene of his stories. This novel traces the history of a family through three generations, and reveals the outworking of certain life tendencies in three individuals living through a period of a century and a half. The book is a remarkable exhibit of the theory of heredity. Those persons who read "only the best" should not miss this book. (A. A. Knopf, New York. \$1.60.)

THE MAN WHO WAS THURSDAY. By G. K. Chesterton. An unusual treatment of some of the phases of socialism by the brilliant English poet and essayist. In a sort of story form, this discussion reaches its conclusions after carrying the reader over sea and land, into the upper atmospheres and down into the dungeons of the imagination. Reading it, one hardly knows where he is going to land—that is what makes Chesterton's work interesting! (Boni & Liveright, New York. 60 cts.)

SUNSET CANADA. By Archie Bell. The Page Company have won the gratitude of lovers of travel by their exceptionally attractive volumes dealing with the countries of Europe and the Orient. America is still further in debt to these publishers, because of the "See America First" series which they are now giving to the world. A late volume is "Sunset Canada," which has also to do with "British Columbia and Beyond." There are included a map and fifty-six remarkably beautiful plates descriptive of the Canadian scenery. It is a superb work. (Page, Boston. \$3.50.)

News of the Churches

Many Disciple Ministers Enter Upon War Service

The Disciples of Christ are doing their part in furnishing chaplains and Y. M. C. A. secretaries for war service. Every week brings in reports of a dozen or more who have either begun active work or are contemplating such service. Homer E. Sala, of Central church, Peoria, Ill., has been granted a leave of absence by his congregation, and will leave, perhaps for France, after a brief course of training. E. E. Violette, acting pastor at Independence Boulevard church, Kansas City, has obtained consent of his board of deacons to enter upon service as army chaplain, and may go out a little later. John G. Slayter, of East Dallas, Tex., church, will probably go to France for work among the soldiers, having been selected by the Shriners of Dallas as their representative in the war country. W. H. Hampton, of Dallas City, Ill., has received a call from the Y war work council to serve as secretary overseas, and may go soon.

Morristown, Ind., Churches Form Federation

T. J. Stephens, minister at Morristown, Ind., writes that the churches there are working out the problem of unity in a practical way. Last winter the three churches—the Methodist Episcopal, the Methodist Protestant and the Disciples—were forced to hold union services on Sunday evenings on account of the coal situation. The arrangement met with such favor that when spring came the leaders decided that the union meetings should continue. There has now been formed "The Federation of Churches of Morristown," and the executive committee already has a constructive program of work outlined for the summer. At the close of the harvest season a "Community week" will be featured, with a program varied enough to get the attention of all and with help for all classes of the community. This will take the place of the chautauqua. Following this, it is planned to make a very careful survey of the community in preparation for evangelistic campaigns in the autumn.

Ozark Assembly Plans, at Lakeside Park, Mo., July 23—August 2

The second annual session of the Ozark Assembly will be held at Lakeside Park, in Jasper county, Mo., July 23-August 2. Lakeside is on the Southwest Missouri interurban road between Carthage and Joplin. The Assembly is held under the auspices of the Jasper County Christian Missionary Society, working in conjunction with J. H. Jones, superintendent of Third district, Missouri. C. C. Garrigues, of Joplin, is president. Among the features of the Assembly this year are: a school of methods; a rural church institute; a missionary institute, an elders' and deacons' conference, a Christian Endeavor rally; community sings; a chautauqua of war lectures and war films, and a course of vesper Bible studies. Family tents for camping purposes are provided and many recreational features are offered. Experts in practical war economics will give lectures, and among the lecturers on general war topics are: A. Ross Hill, president Missouri State University; Herbert L. Willett, Chicago; Edgar D. Jones, Bloomington, Ill.; I. N. McCash, president Phillips University; E. F. Leake, Springfield, Mo.; B. A. Abbott, St. Louis;

F. D. Kershner, Cincinnati, and Mrs. R. S. Latshaw, president of the state C. W. B. M. Other speakers are Dean W. J. Lhamon, D. W. Moore, C. H. Swift, C. C. Garrigues, Mrs. O. W. Lawrence, David Owen, John D. Zimmerman and J. H. Jones.

Drake President Not Yet Selected

The session of the board of Drake University resulted in considerable discussion of the possibilities for the presidency to succeed President Bell, but action was delayed until a later meeting. For the time being the administrative duties of the university are vested in a committee composed of Keith Vawter, George B. Peak and Howard J. Clarke. Drake graduated 220 young men and women from its various departments this year, the Liberal Arts College presenting a class of sixty, with eighteen of its junior members in the army. Charles S. Medbury delivered the commencement address, on the topic, "The New Citizenship."

S. G. Fisher to Remain in Y. M. C. A. War Work

S. Grundy Fisher, for over five years pastor at Portland Avenue church, Minneapolis, Minn., was given a leave of absence by his congregation early this year that he might enter upon Y. M. C. A. work at Kelly Field, San Antonio, Tex. Mr. Fisher finds the work so alluring that he has decided to remain in the service. During the months of Mr. Fisher's absence, Miss Ada L. Forster, an ordained minister, and long connected with the national C. W. B. M., has occupied the pulpit and cared for the pastoral work. The chairman of the board reports that her work has been "not only able, but brilliant." Fifteen persons have been added to the membership under her ministry. Under her leadership also a fund of over \$2,000 was raised for the Men and Millions emergency, although the congregation was asked for only \$1,500. Portland Avenue has called as a regular pastor Prof. G. S. Bennett, of the Hiram College faculty. He begins his work this month. Mr. Fisher's present address is San Antonio, Tex., care Y. M. C. A., Kelly Field, Box 58.

I. S. Bussing, Iowa Minister, Does Fruitful Missionary Work

Because of his wife's ill health, Isaac S. Bussing, of Davis Street church, Ottumwa, Ia., went to the southland, his new post being at Waycross, Ga. The Christian Record, published at Rome, Ga., gives an account of his good service there. When Mr. Bussing arrived at Waycross last November, he found the congregation worshipping in a tent. Recently he dedicated a beautiful little building, complete with roomy auditorium, two extra class rooms and a baptistry, located in one of the finest residence districts in the town. Upon Mrs. Bussing's return to health, Mr. Bussing will return to the Ottumwa field.

—By an error in last week's issue of the "Century" a number of divinity students of the University of Chicago were reported as taking their degrees "at the Quarterly Convocation of the University of Illinois, held on June 11." Those acquainted with Illinois schools know, of course, that the state university has no divinity school. The

students mentioned—W. E. Gordon, R. W. Hoffman, S. W. Slaughter, Mary M. Stubbs, F. H. Swanson and J. F. Stubbs—have been students at the Disciples Divinity House, Chicago.

—Chicago Disciples will be interested in the list of summer preachers at the University of Chicago. All have not yet been selected, but the second, third and fourth Sundays of July, Professors Theodore G. Soares, Gerald B. Smith and Herbert L. Willett, of the University, will preach. On August 4, William S. Jacobs, D. D., of Houston, Tex., will speak; on August 11, Prof. George B. Foster; on August 18, President Ozora S. Davis, of the Chicago Theological Seminary; and on August 25, William P. Merrill, of the famous Brick Presbyterian church of New York.

—There have been forty-six additions to the membership at Parkersburg, Va., since the coming of H. E. Stafford to the church there. Mr. Stafford has been preaching a series of sermons on "Up to the Christ Level," with the following sermon subjects: "Thinking to His Level"; "Animated By His Sympathy"; "Enthusiasm For His Friendship"; "Permeated With His Purpose"; "Grasping His Ideals"; "Now, What Is Christianity?" The new leader at Parkersburg writes very highly of the work accomplished by his predecessor, W. D. Van Voorhis, and his family.

—Some Indiana pulpit changes are the following: R. H. Jones, from Kokomo, South Side, to Warsaw, Ind.; Rome G. Jones, from Evansville, Bethany, to Linton, Ind.; George T. Smith, Paxton, Ill., to Odon, Ind.; J. E. Bates, Tiffin, O., to Evansville, Ind.; First; R. S. Saum is the new leader at Morocco, and J. J. Bare at Loogootee. H. W. Schwan has resigned at Central, Richmond, and M. S. Decker at Greenfield.

ST. LOUIS

UNION AVENUE
CHRISTIAN CHURCH
Union and Von Versen Aves.
George A. Campbell, Minister

—The Southern California churches will meet in convention this year at Long Beach, July 28—August 4. F. M. Rogers is secretary of the Southern California work.

—R. J. Bennett preached a Mother's day sermon at his church, Sharon, Pa., this year, which had the honor of being reproduced in the *Brooklyn Daily Eagle* of June 17.

—Drake Summer school opened this year with a fair attendance, practically all women, reports the *Christian News* of Des Moines.

—W. D. Cunningham and family, who have been in America the past year, are reported on their return trip to Tokio, Japan, where he is leading in an independent mission work.

—C. J. Miller, of Windsor, Colo., has received a call to Wellington, Kan., but will remain in his present field.

—G. Stanley West is the new leader at Brazil, Ind., church.

—On account of pressing duties and the fact that he will be in Canada during the summer and the month of September, Z. T. Sweeney will not serve as Chairman of the Committee of the International Convention on Necrology. In his place I. J. Cahill, a member of the committee, has been appointed Chairman by the President of the Convention; and all correspondence relating to the work of the committee should be directed to I. J. Cahill, 592 The Arcade, Cleveland, Ohio.

—Harvey T. Croyle, of the Indiana School of Religion, is now "somewhere in France" as a Y secretary.

NEW YORK **CENTRAL CHURCH** 142 West 81st Street Finis S. Idleman, Minister

—Fred Merrifield, of the New Testament department of the University of Chicago, and Herbert L. Willett, Jr., will occupy the pulpit at Memorial church, Chicago, for ten Sundays during the summer.

—Beginning with September 15th, First Baptist church, Chicago, will worship with Memorial church for an indefinite period. The ministers, W. H. Main, and Herbert L. Willett, respectively, will have charge of the work and the various organizations will have their activities in common.

—John I. Roberts, who graduated from Drake two years ago, and spent a year in the University of Chicago, going into army Y. M. C. A. about a year ago, was at the ancient city of Delhi, India, when last heard from. William Rossa, who graduated from Drake at the same time, is also somewhere in India. They are with the British army.

—"Five Big Sunday Evenings" have been featured at the Kenton, O., church during June, with the following events: Children's evening, Guest evening, Favorite old hymn evening, Musical evening and Christian Endeavor evening (with short talks by returned delegates to the International C. E. Convention). Leon H. Couch leads at Kenton.

—B. S. Ferrall is again at his post in his Buffalo church after a month spent in war work at Norfolk, Va.

—W. B. Clemmer is reported as having resigned the work at Central church, Rockford, Ill., to enter chaplaincy war service.

—C. J. Tannar, recently of Central church, Detroit, has entered upon his work as county extension secretary in the Ohio county, of which Akron is the county seat. Mr. Tannar will select points for new churches in the county. Active work will not be begun in this field until autumn.

—O. C. Bolman, of the West Central district of Illinois, reports that nearly \$45,000 has been raised among the churches for the Men and Millions emergency drive. The drive has greatly emphasized the need of county organization, Mr. Bolman writes.

—W. P. Honn, of Farmer City, Ill., will soon begin a new work at Lexington, Ill. G. W. Foley, recently with the Christopher church, has accepted the pastorate at Fairbury.

—Robert and Dwight Muckley, sons of Secretary G. W. Muckley, are now at Camp Dick.

—Burris A. Jenkins has investigated the number of young men in the United States army from Christian churches of the United States and finds that the Disciples rank second among the Protestants. The M. E. church ranks first in the number of enlisted men and the Roman Catholics second.

—Dr. Ainslie, of the Association for the Promotion of Christian Unity, sends the following message for publication: "At the instance of the Association for the Promotion of Christian Unity, it is requested that at all gatherings of Christians throughout the summer and fall there may be passed such resolutions regarding the unity of Christendom as will deepen the interest in this great cause, the reports of this action to be sent to the journals of the respective communions."

—R. H. Miller and Charles R. Hudson, respectively pastors at Ninth Street church, Washington, D. C., and Pomona, Cal., are exchanging pulpits for the summer, that the former may enjoy the California climate for a season, and that the latter may get nearer to the center of war affairs at the nation's capital.

—H. G. Burgess, formerly leader of the Canton, Mo., church, has been appointed a chaplain in the national army, his station being Camp Pike, Little Rock, Ark. Mr. Burgess is a Eureka and Yale man.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Chicago Grove Herbert L. Willett, Minister

—E. S. Priest, of Centralia, Mo., church, is now in France in Y. M. C. A. war work.

—On July 2, Dr. and Mrs. J. H. Garrison, now living at Claremont, Cal., celebrated the fiftieth anniversary of their marriage. The Christian Century joins with the many friends of Dr. and Mrs. Garrison in wishing them many more years of wedded happiness.

—The following papers are assured for this year's meeting of the Campbell Institute, which will be held at Hyde Park church, Chicago, late in July: J. R. Ewers "Our Church After the War." E. S. Ames: "How Our Philosophies Have Been Changed by the War." J. E. Wolfe: "German Philosophy in American Universities." R. E. Park: "What Can the Church Do to Make Democracy Safe for the World?" L. W. Morgan: "The War and the British Churches." W. A. Crowley: "The Religion of the American Red Cross." O. F. Jordan: "How Far Are Our Liberal Religious Views of German Origin?"

—George L. Snively dedicated the new building of the congregation at Beckley, W. Va., on June 10. An indebtedness of \$17,000 was soon raised, then Mr. Snively proposed that money be raised also for a new parsonage and better social and Bible school equipment. The suggestion was accepted and carried to success. Cash and notes aggregating over \$22,000 were raised during the day, and not a dollar came from classes or societies. The salary of the pastor, C. E. Rossiter, will be increased \$20 per month, and the church will purchase the house on which he is now paying rent. Mr. Snively is proving that it is not wise to postpone clearing financial obligations until "after the war."

—J. J. Cole, who recently gave up his pastorate at Central church, Findlay, O., will devote his time to evangelistic work this summer, or will accept a pulpit for supply work. He may return to a pastorate this summer or later.

THE WHOLE TASK AT THE ILLINOIS STATE CONVENTION

The State Convention of the Disciples of Christ in Illinois will deal with "The Whole Task of the Whole Church" this year. This larger program has been growing in favor for a number of years and the convention will record the sentiment thus created. One session of the convention will be devoted to the great missionary text of the Bible, "The field is the world." The ten organized interests of our Brotherhood will be presented to the convention by ten successful missionary pastors of the state. This will be followed by an address by Edgar DeWitt Jones of Bloomington,

President of the International Convention, on "The 1918 International Convention of the Disciples of Christ"; and then Frederick W. Burnham, President of the American Christian Missionary Society, will deliver an address on "The Whole Task."

The various missionary interests will be represented in the following manner: The Illinois Christian Missionary Society, C. C. Carpenter, Princeton; Eureka College, E. E. Higdon, Bellflower; The American Christian Missionary Society, J. Alexander Agnew, Mt. Carmel; The Board of Church Extension, A. O. Hargis, Greenville; The Foreign Christian Missionary Society, W. J. Montgomery, Niantic; The Christian Women's Board of Missions, Floyd B. Taylor, Chambersburg; The Board of Ministerial Relief, B. H. Bruner, Danville; The American Temperance Board, Adam K. Adcock, Centralia; The Association for the Promotion of Christian Unity, Allan T. Gordon, Paris; The National Benevolent Association, B. H. Sealock, Illiopolis.

H. H. PETERS, Secretary.

A LOOK-IN ON SOUTHERN CALIFORNIA

A recent trip to Southern California was greatly enjoyed. It was a pleasure to preach Sunday morning and evening for Wilshire Boulevard church. This church occupies a rather unique position in the very best residential sections of Los Angeles. Prof. B. C. Hagerman has been supplying for many months. C. C. Chapman, the orange king, and his brother, S. J. Chapman, are interested members. W. F. Holt ("Jefferson Worth" of Harold Bell Wright's "Winning of Barbara Worth") is an elder. I enjoyed one night in his elegant home and heard his story of the redemption of The Imperial Valley.

On Monday the ministers of Southern California met in First Church. Mr. Kendrick presided throughout the all-day session. The noon hour was spent at luncheon in the basement of the church. J. H. Garrison and son, W. E. Garrison, were present. Dr. Garrison always smiles even in the face of difficulties. His rich experience and rare wisdom are sought in every conference. The veteran D. R. Dungan was in the front row. He had a few more copies of his books to sell. E. F. Daugherty is fast gaining the hearts of First Church and the good opinion of the general public. J. N. Jessup is accomplishing some large things at Magnolia church. Bruce Brown seems, from newspaper notices, to have a

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growing influence. S. M. Bernard has recently completed a lovely church home. The beloved W. F. Richardson has graciously walked into the affections of all. Hollywood is measuring big under his leadership. Dr. Tyrrell holds the imperial way at Pasadena. This bower of beauty, fringed with the multimillionaires' masterly tread, creates a throne with its attendant thorns. I noticed that on Memorial day, which was everywhere a holiday, Mr. Tyrrell was chief speaker at the grand ceremonies in Pasadena. An hour with Prof. W. G. Conley and wife and George Ringold brought back happy remembrances of Old Kentucky University. At Long Beach I visited George P. Taubman, who is doing one of the outstanding pieces of church work. Long Beach is the most positively religious watering resort that I ever visited, and it was my pleasure to see most of the European watering places.

ERNEST C. MOBLEY.

Amarillo, Tex., June 17.

THE GATE STILL OPEN

A letter has just come to the Board of Ministerial Relief from one of our ministers expressing his regret that, having overlooked the forwarding of the application for a Pension Certificate with the first payment of dues before June 15, he would be cut out of participation in the system, or at least in sharing the honor of being one of the first three hundred to help in its inauguration.

We are glad to tell this brother, and any others who may have made a similar mistake, that we do not believe in capital punishment for minor delinquencies and are hoping to see them complete their enrollment at the earliest possible date.

The large number who have sent in their final applications and paid their dues are naturally getting anxious to receive their Certificates which cannot be sent out until the whole 300 are ready.

BOARD OF MINISTERIAL RELIEF,

W. R. Warren, Pres.

Indianapolis, Indiana.

EUREKA COLLEGE ATTAINS HIGH STANDARD

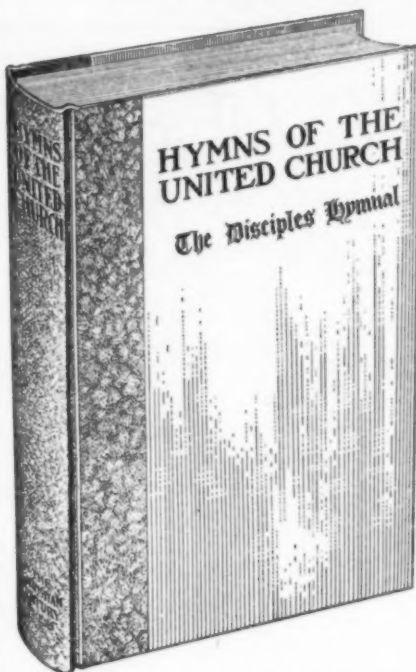
As is already somewhat generally known, Eureka College has been placed in the first rank of colleges in Illinois through a report of C. M. McConn, registrar of the University of Illinois. There are only about a half dozen co-educational institutions in this state out of the thirty or more colleges that meet the requirements for this classification. Some institutions that have much larger student bodies, and perhaps wider reputations than Eureka, are not able to qualify. The standards in this state are very high, and a college has to be fully up to them before it is on the list. The last paragraph of Mr. McConn's report reads thus:

"As will have appeared from the foregoing, Eureka College substantially meets all our criterions at the present time. The progress made on the physical side is really notable, and I thought I perceived on every hand, among both students and faculty, the vigorous, healthy and happy spirit which springs from the consciousness of progress. I have no hesitation in recommending that Eureka be re-rated in Class A."

This is a great victory for Eureka and represents an achievement worth while. The institution is two notches higher in the matter of standardization than it was five years ago.

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The past year has witnessed a number of victories in the way of advancement. On Dec. 21, 1917, we dedicated our new Vennum Science Hall, of which Mr. McConn in his report says: "The provision for chemistry, physics, biology and household science in the new science building is distinctly the best I have found in any of the colleges that I have

visited for the committee."

The addition of this new building is largely responsible for the new classification of Eureka College, and it gives to Eureka one of the best physical plants possessed by any of our colleges.

H. O. PRITCHARD,
President.

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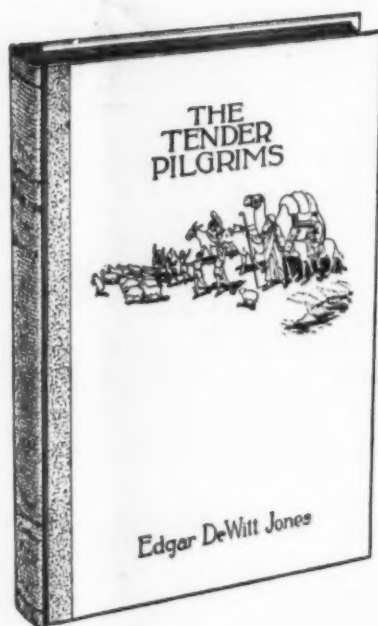
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